1: Petrullo E-3 (1933-34) 1939 S519 Yaruro S519

At night each family group lay on the sands
521 talking a little, laughing a little. I made it a custom of visiting every night, and usually the men gathered around. The women, keeping in the background, made all sorts of inquiries concerning my country and people, but always through the men.

831 One cannot live on intimate terms with a group of people a week
123 without learning something of their sexual attitudes. Only too often is this factor dangled in front of him, so that if he were to base his report on recurrent experiences and situations it would be largely made up of sex and sex problems. However, the sexual element is strongly present, but it is in normal cases a simple matter.

121 A simple matter but of exceeding importance if we are to believe the psychologists. Basic to life, and to social organization, the attitude toward it has its effect on the life of the individual and on the culture, but equal the make-up of the indidivual and the culture produces the sexual attitude.

836 To begin with, this writer does not know anything about the sexual development of Yaruro boy or girl. He does not know what secret sexual play the children may indulge in, nor does he know whether the unmarried girl has any sexual relations. He thinks that the un-
838 married do. He also thinks that there is some kind of homosexuality among the boys, and even the men. The following is based on what he observed, heard, and saw without any undue prying about.

857 The sexes are kept apart from infancy. A baby girl is launched
855 into her future career as a woman almost from birth. She is the
593 special care of the mother and women folk. When she is able to play she plays alone, with other girls, or with the women. She never plays with the boys. When she is able to work she helps her mother, never her father nor her elder brothers. She may be helped in her work by her brother.

593 It is impossible to claim that the attachment is stronger between the mother and children than between the father and daughter. It would be necessary to investigate the problem from the psychological point of view. But such is the case socially and economically.

The maternal uncle does to a certain degree substitute for the father, but this substitution is formal and social.

817 From babyhood the child learns his relationship to those about
602 him. One woman is its mother. She it is who gives suck, holds, etc. Later he learns that he must call other woman mother also. These are the sisters of his true mother. One man he learns to call father. This man is the one who is most with his mother, in whose canoe
602 they travel, etc. Other men he calls father also, the brothers of his true father. Thus relationships are defined sexually, familiarly, and formally. In respect to girls of his own age he learns that some he calls sisters and others by terms whose equivalent may be rendered